THE PACIFIC

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WHAT LIES OVER THE HILL?

"Traveler, what lies over the hill?
Traveler, tell to me;
I am only a child; from the window-sill
Over I cannot see."

"Child, there's a valley over there,
Pretty, and woodsy, and shy,
And a little brook that says, "Take care,
Or I'll drown you by and by!' "

"And what comes next?" "A lonely moor,
Without a beaten way,
And gray clouds sailing slow before
A wind that will not stay."

"And then?" "Dark rocks and yellow sand,
And a moaning sea beside"—
"And then?" "More sea, more sea, more land,
And rivers deep and wide."

"And then?" "Oh, rock, and mountain, and vale
Rivers, and fields, and men,
Over and over—a weary tale—
And round to your home again."

"Is that the end? It is weary, at best."
"No, child, it is not the end;
On summer eves, away in the west,
You will see a stair ascend—

"Built of all colors of lovely stones—
A stair up into the sky,
Where no one is weary, and no one moans
Or wishes to be laid by."

"I will go!" "But the steps are very steep;
If you would climb up there,
You must lie at its foot, as still as sleep,
And be a step of the stair,"

For others to put their feet on you,
To reach the stones high-piled,
Till Jesus comes and takes you, too,
And leads you up, my child!"

—George Macdonald.

THE PACIFIC

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THE PACIFIC COAST IN BRIEF.

Occidental College, Los Angeles, receives $30,000 for its interest in a business block in Pomona, bequeathed to it a few years ago.

The United States government may buy the former site of the building of the First Presbyterian Church of Pasadena for a federal building.

Receipts at the Pacific coast office of the Church Building Society for the first quarter of the current fiscal year were sixteen per cent greater than they were for the same period last year.

The Pacific coast has representation on the committee for the selection of the International Sunday-school lessons for the next six years—in the person of Bishop Bell. Congratulations all around!

The liquor ordinance now in force at Long Beach is regarded even by some of the temperance people as extreme, and an effort will be made to so change it that liquors can be served with meals at the Hotel Virginia, which represents a million dollar investment. This, we believe, is allowed in Riverside and in some other Southern California cities from which the saloon has been excluded.

Bishop Bell has dedicated two United Brethren churches during the last two weeks—one at Walla Walla, Washington; the other at Portland, Oregon. Both were dedicated free from debt except the amounts furnished by the church erection society. The one at Walla Walla cost $7,000; the one at Portland $3,500. In all probability United Brethren churches will be organized in Seattle and San Diego before the end of this year.

Bishop Conaty of the Roman Catholic diocese of Monterey and Los Angeles celebrated recently his fifth anniversary as bishop of that diocese. The Monitor says: "Since assuming charge of the Los Angeles diocese, Bishop Conaty has accomplished wonders. During his five years' jurisdiction forty new parishes have been opened in the diocese and thirty-six new churches have been erected. Under Bishop Conaty more than $1,500,000 has been spent for church and school improvements in Los Angeles city and county."

Since the Rev. Dr. Baker resigned as pastor of the First Presbyterian Church of Oakland and stated that he intended to remain in that city and engage in other work, the daily papers have been trying to figure out what that work is to be. One states that he may seek the nomination for congress; another that he contemplates starting a non-sectarian religious paper for the Pacific coast. Dr. Baker would make a good congressman, and he could edit a religious paper satisfactorily. But neither he nor any one else can make such a paper pay its way on the coast; at least not for twenty-five years yet.

The world has no idea, says a Washington timberman, of the resources from a timberman's viewpoint of the great untouched Alaskan forests: "Up from Valdez and stretching on above the Tanana river, the forest growth of Alaska, mainly pine, it is true, but the biggest, finest pine in the land, is prodigious. The interior of Alaska is given over to much stunted growth, owing to the severe winters, but along the softer climated coast the forests are simply indescribable in their uncut luxuriance. It will be many years before the woodman's axe is heard over the thousands of square miles included in this domain." ?

One of the members elect of the Oregon legislature remarked recently: "When we took our Statement No. 1 pledges I had no more idea that George Chamberlain would be elected United States Senator than that this roof over our heads is going to fall in right now." Concerning the declarations now that Mr. Chamberlain was not running under true colors, the Oregonian says: "It is more interesting than instructive. There has been experience aforetime, and lots of it, against all sorts of bunco games—those of politics included. Suppose Mr. Chamberlain did call himself a Roosevelt man and non-partisan? Is there any man who does not know that the amiable political operator is a Democrat by nature, nativity and necessity, as far removed from all Republican sentiment as from the center thrice to the utmost pole?" All things indicate that it will go very much against the grain for the Oregon legislature to elect Governor Chamberlain to the United States Senate. But that is the only honorable thing to do. It will be done, of course; and Oregon will realize at the end of his term that she was never represented in a better manner in the Senate of the United States than by Mr. Chamberlain. Senator Chamberlain will have opportunity to represent the people without regard to party as few senators have had, and we believe that he will do it.

The Rev. H. M. Tenney, Pacific coast secretary of the American Board, has been honored with the degree of doctor of divinity by Middlebury College, his alma mater. Dr. Tenney was of the class of 1873. Middlebury is one of the historic New England colleges. The Boston Transcript said recently concerning it: "The change of presidents at Middlebury College, Vermont, calls fresh attention to the honorable history of that institution, which eight years ago celebrated the centennial of its service. The new head, Rev. Dr. John M. Thomas, is a man on the sunny side of forty, and progressive, as becomes his years. His inaugural address glorified the consecrated spirit in which the college had its birth and recalled the names of the men who brought it into being. 'American education has no more heroic story,' he said, 'than the record of the consecration of Painter and Chipman and Storrs to the work

of establishing a home for learning in this frontier wilderness.' He paid tribute to what men of the State had done for it out of their poverty. 'Humble farmers, in hard, trying times, their every shilling gained by severest labor, while little children, some of whom have since become pillars of the nation, crowded their hearthstones, subscribed hundreds of dollars that the college—the pride of their fathers and the hope of their growing boys—might continue its beneficent life.' A college of this kind, which has been built up and maintained through great sacrifice and severe self-denial, powerfully appeals to the affections of those most familiar with its history."

The San Francisco News Letter makes the recent legislation against race track gambling in New York a text for the following: "Gov. Hughes of New York gives us an object-lesson as to what may be done to eliminate race-track gambling in that State, and if the State authorities of California would similarly bestir themselves, they, in the end, after a long struggle, would come out victorious in a fight with the race-track people. The trouble is, that the State authorities in California have not dared to take up the fight. There is not one of these high officials, Gov. Gillett or Attorney-General Webb, but knows that the race track is a maker of criminals, and yet no action is taken. Further than this, Gov. Gillett could, if so minded, stop the running of horses and the betting. He will surely not contend that the race track is a good thing, and he is too much of a man to claim that handbook-making is beneficial to the community, and yet he will wink at the practice. All over the United States the people are clamoring for action, for legislation if the present laws afford no cure for the evil. In the District of Columbia racing has become a thing of the past, or, if it is to be indulged in at all, it will be without the usual betting ring and bookmakers. It is estimated that over twelve million dollars is wasted during the run of a betting season in the United States, and that this money might be employed in the up-keep of poor families, for most of it comes from poor or middle-class people, who can ill afford this contribution to the upholding and fostering of the colleges of crime and the post-graduate course for the benefit of graduates from our prisons."

The California delegates to the National Prohibition Convention at Columbus, Ohio, are on their way East intent on securing the nomination for the Presidency for a Californian—Mr. Fred F. Wheeler. The California Voice says: "Hon. John Bidwell of Chico, California, was the practically unknown man of destiny who in 1892 was nominated for the presidency of the United States. Mr. Bidwell, though from the Pacific coast and a man of affairs who had never been known as a politician, never, we believe, left his own state during the campaign, and still he polled the largest vote that was ever cast for a Prohibition nominee. The people recognized in this great man a leader and a man, not only worthy their support, but one eminently capable of filling the presidential chair with credit to himself and to the nation. California again comes to the front with a man of equal worth and the name of Fred F. Wheeler when presented at our national convention, will cause a burst of enthusiastic applause from many delegates of different states. Mr. Wheeler, like the illustrious Californian just referred to, is not only capable but possesses those qualities of leadership which eminently fit him for the responsible position so earnestly sought for him by his friends. By the way, how would Wheeler and Wilson sound—a trifle familiar, doesn't it?" It is said further that from letters received from different parts of the country it looks as if Mr. Wheeler would be nominated on the first ballot. Recently Mr. Samuel Dickie of Michigan, a Prohibition party leader, said: "I see no prospect of such a break as may make it possible for us to nominate a man of considerable prominence fresh from the ranks of the Democratic or the Republican party. In all probability we shall be compelled to do again what we have done so many times—take one of the tried and true who have long been with us. In that event, I know of no man more likely to command universal approval than Mr. Wheeler. I have known him more or less intimately for a number of years, and deem him an excellent man to place on our ticket." A prominent New Yorker says that Mr. Wheeler is so well and favorably known in that state that it will be easy to swing the state for him unless a favorite son should be up for the nomination. All in all it looks as if California will again have a candidate for the office of President of the United States.

CHRONICLE AND COMMENT.

Since 1880 theological students have increased in number 41 per cent; those in medicine 126, and those in law 256 per cent.

Monte Carlo made last season a profit of $1,000,000 more than it has ever made since it became the gambling center of the world in 1877. During the whole of the season the bank was never once drained by a single player to a greater amount than $35,000, which, considering the sensational wins that have been made there, is a mere nothing at all. The success which always attended the bank this year was painfully reflected in the exceptionally large number of suicides which took place. These reached fifty.

Never, it is said, since the great exhibition of 1851, has London been so surcharged with visitors as during the last few weeks. One paper estimates the number of visitors at 450,000, but of course any attempt at accurate figures would be vain. It is certain, however, that hotels and boarding houses have been turning hundreds away daily. Beds in billiard and bathrooms in the leading hotels were granted only as favors, and the hotels were compelled to send the overflow applicants for rooms as far afield as five or six miles into the suburbs.

At the meeting of the New England Association of School Superintendents, one of the speakers said: "I believe the spirit of grafting among high school pupils is widespread and requires immediate and careful control. I wonder how many of the members have investigated the case of committees of graduating classes in reference to photographs. I know of a chairman of a committee on photographs who received fifty photographs free for giving the contract for the class to a photographer. I am aware that jewelers bribe the members of the committee on class pins. These bribes take the form of free pins. I have been told dealers in athletic goods approach the managers of athletic teams. Cases like these show the necessity for careful control of the pupils' social activities."

President Eliot of Harvard and Andrew Carnegie have been added to the general education board, making sixteen members in all. The board authorized last month gifts amounting to $786,500. The largest single gift was $125,000, granted to William Jewell College, Liberty, Mo., and the next in size, $100,000, was made to Davidson College, Davidson, N. C. The other gifts were: Macalester College, $75,000; Harvard University, for its School of Business, $62,500; Hamilton College, $50,000; Knox College, $50,000; Wabash College, $50,000; Williamsburg Institute, $50,000; University of Rochester, $30,000; Smith College, $12,500; and the Western College for Women, $50,000. Spelman Seminary, Atlanta, received a grant of $12,000, and Hampton Institute, Hampton, Va., and Tuskegee Instatute, Tuskegee, Ala., each received $10,000.

According to the reports at the International Sunday-school Convention, the Sunday-school enrollment of North America is today 21,500,000 scholars and teachers. Since 1905 fourteen new Sunday-schools a day is the net gain. This makes a total of 15,000 schools gained from 1905 to 1908. The Protestant Church has received, through conversions and additions from the Sunday-school, 903,028 during the past triennium. The Cradle Roll enrollment since 1905 has grown to 440,000, a gain of more than one hundred per cent in three years. The Home Department of Sunday-school lesson study has gained forty per cent in enrollment since 1905. Over half a million are now enrolled. The total of Sunday-school scholars is one million larger than it was three years ago in North America alone. No less than eighty thousand teachers and scholars are now taking the teachers' training course.

The committee for the selection of the International Sunday-school lessons for the next six years consists of Dr. A. T. Schauffler, New York City, American Presbyterian; Professor C. R. Hemphill, Louisville, Southern Presbyterian; Professor John R. Sampey, Louisville, Southern Baptist; Dr. E. I. Rexford, Anglican, Montreeal; President W. D. Mackenzie, Hartford, Congregationalist; Hon. John R. Pepper, Memphis, Methodist Episcopal, South; Principal W. Patrick, Winnipeg, Canadian Presbyterian; Hon. J. J. Maclaren, Toronto, Canadian Methodist; Professor W. G. Moorehead, Xenia, Ohio, United Presbyterian; Professor F. C. Eiselen, Evanston, Ill., Methodist Episcopal; Bishop W. M. Bell, Berkeley, California, United Brethren; Professor H. L. Calhoun, Lexington, Kentucky, Disciples; Dr. M. Coover, Gettysburg, Pennsylvania, Lutheran; Dr. Conrad Clever, Hagerstown, Maryland, Reformed.

The International Sunday-school Association in convention at Louisville declared concerning the comic page of the Sunday papers: "The colored supplements issued by most of the leading Sunday newspapers of the country tend to vitiate the taste of genuine art and to stultify the growing mind in all directions. In these pictures a low type of life is constantly presented, malicious mischief is suggested, vice is made to appear a thing to laugh at, and disobedience, deception, disrespect for parents and others in authority are held up as clever and worthy of imitation. The ideals of the Sabbath in which the welfare of our home rests are being steadily undermined and destroyed by this insidious influence which is so powerful that in the minds of millions of children the chief association with the name of day is the coming of the colored supplement." Accordingly the Association resolved to put forth every legitimate effort for the inauguration of a sentiment that shall not cease its agitation and demand until the daily press shall be convinced that the pure imagination and right conceptions of life of the children and youth of the land are of more worth than the dollars which flow to their coffers through such supplements.

The British Congregationalist of June the 18th remarked concerning American delegates to the International Council: "Quite a number of the American delegates to the International Council in Edinburgh have either arrived in this country or are on the Atlantic. Dr. Amory Bradford sailed on June 2nd, reaching England last week. Dr. Charles R. Brown, of Oakland, Cal., has received six months' leave of absence from his church, and will make the period one of complete rest and recreation. He has no other appointment in this country beyond his engagement at the International Council. Instead of flitting from pulpit to pulpit, he looks forward to a long, leisuruely summer, with a good bit of coaching in Devonshire, and, what an American contemporary describes as 'a deal of loafing in cathedral towns.'" Writing concerning Mansfield College at Oxford, it was said: "On Sunday the preacher was Dr. Amory H. Bradford, of Montclair, New Jersey, who is an old favorite at Mansfield, and who greatly impressed and interested a large audience. Dr. Bradford showed signs of recent illness, and he had only just landed from America, but his voice was clear and his utterance forceful. He referred at the close to the fact that he was occupying the Mansfield pulpit on a Sunday which for many years had been specially reserved for the former chairman of the College Council, the late Dr. Alexander Mackennal, of Bowdon, one of his dearest friends. Next Sunday Dr. George A. Gordon of Boston is to preach."

SNAGS FOR THE METHODIST CHURCH UNION MOVEMENT.

A prominent minister in the Methodist Protestant Church, the Rev. E. M. Lockwood, asks "Where are we at?" and proceeds then as follows: "Recent happenings in church circles in the promotion of organic union suggest this inquiry. After several years of ardent wooing between the Congregationalists and the Methodist Protestant Church our affection for the Congregationalists has suddenly cooled because they requested another Tri-Church Council to so modify the act of union adopted at Chicago as to make it satisfactory to all their people, thereby preventing division in their body. Their request was rejected by our late general conference.

A new lover appears on the scene, the Methodist Episcopal Church, inviting us to return to the old homestead. They tell through their fraternal messengers to our late general conference that their hearts are warm toward us and that inasmuch as they have made important changes in their polity in the direction for which we contended and the difference between us is so small that it would take a microscope to see it; they, therefore, hope that we will favorably consider the question of organic union. Their fraternal messengers were received by our general conference with cordial enthusiasm, and their addresses were applauded to the echo. A deputation appointed to respond to their message addressed their general conference in session at Baltimore, expressing the conviction that "organic union with the Methodist Episcopal Church was possible, desirable and honorable, and that it was the

will of God." No one believes for a moment that the Methodist Episcopal Church will do anything with its episcopacy for the sake of union, and the only alternative is that we accept their episcopacy, if union be effected.

"This leads us to ask: 'Where are we at?' Is the non-episcopal Methodist Protestant Church willing to swallow episcopacy for the sake of the union? Utterance of certain writers, both of the Methodist Episcopal and Methodist Protestant churches seem to indicate that the question of lay delegation was the only question at issue between the two Methodisms, and that since the Methodist Episcopal Church has adopted lay delegation there is no longer any cause for continued separation or any barrier to union. The writer has always understood that the Methodist Protestant Church was a non-episcopal organization, and with this view he withdrew from the Methodist Episcopal Church in 1882 and united with the Methodist Protestant Church. His observation for twenty-five years convinces him that there are three classes of Methodist Protestants, viz: Constitutional Methodist Protestants, Episcopal Mugwumps, and Anarchists. The Methodist Episcopal Church is welcome to the Mugwumps, and we hope their powers of digestion and assimilation will prove sufficient to convert them into Episcopal Methodists of the simon-pure type. They can have the Anarchists, too, with the sincere hope that they will speedily break their necks. As to the Constitutional Methodist Protestants, we will stay by the ship until our gallant bark goes down. In that dire extremity we will call upon our Congregational friends to take us in."

The editor of the Religious Telescope, the organ of the Church of the United Brethren in Christ, makes in one paragraph the following favorable comment on the proposition:

"And, after all, may not this be the best thing to do, especially if it is in accord with the guidings of the Holy Spirit. We have felt for years that our own church has too much machinery for the size of the membership behind it—too many general officers for the number and financial strength of the laity of the church. And what is true of the United Brethren Church in this respect is just as true of many other small churches of the Arminian faith. Their organism is out of proportion to their strength—too much like having a 40-horsepower engine to drive a 20-horse mill."

However, this is followed by these words:

"But despite all this, it is our candid judgment that it will be a good long while before the great majority of our church will be willing to become Methodists in name, or members of a 'United Methodism.' If brought about at all, it will have to come through a long-drawn-out, gradual process of ecclesiastical evolution.'

And the remark further is:

"Surely it was very kind and thoughtful on the part of our Methodist Protesant brethren 'to ask the Methodist Episcopal Church to allow the United Brethren to come in with it'; but we question the necessity of asking such permission. In fact, we feel now, and have always felt very sure that the Methodist Episcopal Church will be quite ready to receive the United Brethren, as a body, or individually, whenever they are ready to join that denomination. In fact, they have been, through all our past history, gladly receiving into their church hundreds upon hundreds who were happily converted at United Brethren altars and reared in United Brethren homes."

It remains to be seen just what concessions the Methodist Episcopal Church is willing to make to consummate this courtship on which it has entered. Evidently the other churches do not intend to be swallowed.

SIMPLIFY, CLASSIFY, JOLLIFY, GLORIFY.

Mrs. Robert Burdette of Los Angeles said at the National Convention of Women's Clubs in Boston:

" 'Practical living' for the homemaker, I infer to be the doing of things that just have to be done day by day for the preservation and comfort of the home, the thousand and one things that are not appreciated in the doing, but that are fatal to home life in the omission.

"Not until homemaking, the object sought is genuinely and fundamentally interesting, can the methods be made interesting. True people are occasionally interested in methods and care little for results if so be the results are a success, but those are isolated and experimental cases. Homemaking is not an experiment to be carried on first in one field and then in another. It is a life work, and the spirit for every day must be for every day's success.

"There are few general suggestions that can be made, for it is a case of individualism. As the stream cannot rise higher than its source, the practical things of home making cannot be made more interesting than the individual homemaker is interesting and interested.

"We must cease homemaking by traditional and hearsay methods. So long as women are satisfied to consider homemaking just as their mothers, their grandmothers and their great-grandmothers did, they will not find it particularly interesting or inspiring. When they realize that the ideal home and the method of evolving it has advanced with the generations, as has everything else in the world, omically to oversee the creation and maintenance of it, and prepare themselves, artistically, scientifically and economically to oversee the creation and maintenance of it, they will have solved the problem how to make it interesting.

"To you who are already homemakers I wish to present four points of the homemaker's compass—Simplify. Classify, Jollify, Glorify.

" 'Simplify' means to be independent and scientific in your work of practical living. Differentiate between the essentials and the non-essentials and then pray for the courage to eliminate the non-essentials. Much has been said about the simple life and it has resolved itself to 'a state of mind.' The ability to simplify calls for a state of mind of intelligence plus courage, which sum will equal interest and supreme joyousness in homemaking.

" 'Classify' means to be executive and administrative, to eliminate irregularities. Set in motion the machinery that has a time for everything, a place for everything, and a justified reason for everything, then oil the machinery with kindliness of insistence and the finished product will be one of the most interesting of contributions to your homemaking.

" 'Jollify' is the singing-at-your-work spirit that eliminates worry. One might be immensely interested in the day's practical living were its sun not eclipsed by the morning fog of worry, the noon-day cloud of worry, and the eventide shadow of worry. It is doubt and uncertainty that causes worry. Make yourself master of the practical things, know your ground, be able to say, if others cannot do the things necessary to this homemaking, 'I do know how to do them,I can do them, I am independent,' and the worries will be turned to gladness, there will be a song in your heart, a cheer in your voice, and a radiation of sunshine in your life and in your home

" 'Glorify' means to idealize your work of common living — to eliminate drudgery. Do not look upon home-

making as a fate to which you are doomed, but a high privilege to which you have been called. Never consider the practical things as onerous things; though often burdensome they are of valuable interest.

"To glorify these conditions be not only interested in the purity of your groceries, but also in the welfare of your grocer—not only in the cleanliness of your meat, but the manliness of your butcher—not only in the perfection of your laundry, but the well-being of your laundress. In other words, take no less thought for things done, but more thought for the doers thereof.

"In conclusion, simplify, classify, jollify, glorify practical living and the magnetic needle of interest in the homemaker's compass will steadfastly point to the fixed star of her highest opportunity—the making of the home."

MT. HERMON.

Granville F. Foster.

It is the Mt. Hermon of California and not the famous peak of that name in the Holy Land that is here meant. The writer has been rusticating awhile in this lovely spot, and believes he ought to say a few things in reference thereto for the benefit of the readers of The Pacific.

Some years ago the Mt. Hermon Association, at the head of which was and still is the Rev. Mr. Gilchrist, bought some five hundred acres in the Santa Cruz mountains, only a few miles from the little city of that name, nestled so beautifully down by the waters of the great ocean. The association has made the park lovely, naturally one of the most beautiful resorts in the state. Several cold mountain streams unite within its borders to form what may not be inappropriately called a river, and as these in the course of centuries have eaten out, even into the pristine rock, deep canyons, the opportunity was seized to throw over these rustic bridges, sometimes at dizzy heights, to connect with the many trails made through the grounds, some of which trails are cut out of solid rock, high up above the stream, which anon runs over falls or rushes down inclined planes or gathers in smooth expanses of water, from which are reflected here the beautiful picture of the blue heaven above or there the giant sequoias that lift their lofty forms from the margin of the water. And such perfection of trees, some of which have lived and flourished a thousand years, and yet growing so far apart that each has room to grow on to the very acme of their development. The eye rests well pleased on the dark green of the leaves, upon the harmonious blending of colors in all parts of the trees, while the very glow and beauty of the whole is enhanced by a carpet beneath, woven out of beautiful ferns and of intermingling grasses. Here blows a clear and strengthening wind—pure, refreshing, animating. It is a climate that makes an ideal atmosphere—neither cold to chilliness nor warm to discomfort, but always bracing, invigorating, inspiring, with a kind of pleasant and energetic intoxication.

Here are to be found boating, bathing, rambling, the sequoia trail, bowling, tennis, drinking of mineral waters. It is a place, too, for religious entertainment. Every morning a Bible class and a Christian lecture, every evening a lecture on some economic subject, and in the early evening nature studies. During the last week the writer heard Father Carrahar of Saint Francis' Catholic church lecture on the poor children of the great city by the Golden Gate; Mr. Wm. French, a president of one of the labor unions of San Francisco, on the Relation of the Labor Unions to the Church, and the benefit of these unions in elevating the moral standard of wage-workers. One afternoon we had a charming lecture from Miss Francis Du Brutz on Ferns, Mosses, Lichens and Redwoods, the lady being a specialist in "Nature Studies" of the Stockton public schools. All of these entertainments are free.

Though there were nearly 300 persons on the grounds, the writer was not offended by hearing an oath, or smelling the odor of tobacco, or seeing even the slightest rowdyism. Everybody was happy—a beautiful combination of real seriousness with proper and health-giving amusements.

A WEEK AT MOUNT HERMON.

Mount Hermon stands for Christianity and fellowship between Labor and Christianity. Both phases of this creed were splendidly exemplified on Wednesday night, July 1st, when Father Caraher, a well known priest of San Francisco, and Mr. Will J. French, president of one of the labor unions in that city, addressed the popular meeting closing the Council of Social and Moral Reform.

Mr. French was introduced by Rev. E. C. Philleo of Santa Cruz, himself an honorary member of two or three unions by virtue of his training in the seminary of practical labor.

Mr. French's theme was "Organized Labor's Struggle for the Home," giving plain statements and telling facts of a persistent fight for a day of rest for the working man for the sake of his home; the fight against child labor; protection for women morally, politically and commercially; provision for the sick and destitute; a pension plan for the aged; protection of life in machine shops; pressing the right of every man to his natural heritage of a craving for refinement and beauty in some or all of its forms.

Father Caraher's theme was "The Children of the Poor in a Large City." Our Lord loved little children most of all. Materialists and pagans have not a true conception of the worth of a child. Without a belief in the immortality of a child's soul it is seen only as any young animal. From the fulness of the Father's deep experience he classified his subject into the children of the homes where family ties are lightly considered; the children of sick or deceased parents; those of thriftless parentage; and most pitiable of all, children of the drunken. The emotion touched the heart of every one present.

We are in the first week of the Annual Bible Institute, having upon the grounds Rev. G. A. Funkhouser, D.D., of Dayton, Ohio; Rev. Frank S. Ford of San Francisco; Mrs. Augusta C. Bainbridge of the State W. C. T. U.; Rev. A. B. Prichard of Los Angeles; Rev. G. L. Tufts, Ph.D., of Berkeley; Dr. Jos. N. Boyd of Oakland; and other well-known participants.

BACK FROM PARADISE.

Miles B. Fisher.

The writer visited Paradise, Butte county, July 4th, in the midst of the summer Chautauqua. It was hot. People moved about more actively than the thermometer would seem to encourage, but it was in order to make a breeze against the beaded brow. It was "oldest inhabitant" weather—the hottest ever. But the landscape was there unshriveled. The berries were there, and the peaches, and figs, and other fruits, unsurpassed. And a welcome, the best Congregational kind!

Most of the people lived within driving distance, except those who had part in the program and had come up from the Bay Region. For Butte county it marks an epoch. It is the first people's educational conference. It is

the first considerable gathering that has co-ordinated book-learning, the crafts, agriculture, and religion. Seeing how good it is, the promoters are not likely to let the innovation lapse, and the people will certainly wish to see it continued. The direct and the indirect advantages to the Sierra Polytechnic Institute will make the Assembly its particular concern.

The writer was informed upon arrival that the two days already spent had been marked by a very high order of address.

An experienced educator ranked the program higher in excellence than that of the National Educational Association, for the same length of time. The average session was attended by perhaps 75 listeners — and they listened!

Sunday two resolutions were heartily endorsed. The first recounted gratefully the prophetic vision and the indomitable labors of Dr. Harwood for the Sierra Polytechnic Institute, and pledged the people to work for it loyally. The second resolution recognized the untiring planning and wise handling of the Convention by Rev. J. H. Kimball who was solely responsible for the program and the orderly on-going of events, and called for the annual recurrence of the Conference.

The following men were present from the Bay region: Rev. J. H. Kimball, Mr. Geo. W. Dickie, Dr. R. C. Brooks, Supt. L. D. Rathbone, Rev. C. C. Kirtland, and Rev. R. J. Singer.

Several specialists in agriculture and technical departments, living in Butte county, rendered invaluable substance to the convention.

JOTTINGS.

Corona.

What and where is Corona? A Californian ought to be ashamed at being obliged to ask the question—even though he were a resident of this somewhat benighted region (geograhically) of Central, not Southern, California. Yet it was I that, having promised to get there on a certain day, was somewhat anxiously asking that question. If anyone had said, "South Riverside," I would have been less puzzled, so far behind the age was I. It is years since the prosperous community that now rejoices in a name so euphonious and queenly as "Corona," ceased to be a lowly appendage of world-famed Riverside. It reached the point where it preferred to ship its oranges and lemons under a name all its own, and could make that name good as a guarantee for finest fruit. It is a comely city, having a population estimated at above three thousand; has a magnificent grammar school, housed in a building big enough and fine enough to be the capitol of many a state in days when I studied geography, and I hear that this building is crowded with pupils. It has a smaller, but even finer, building for its high school, classic in architecture, simple, massive, clean, a little feast for a tasteful eye. It has several churches, the oldest of which is the Congregational, organized by the pioneers of the village as a union church, but left to the Congregationalists by the departure from it of Methodists and Baptists to form churches of their own name. A union church becomes at the outset congregational (without the capital C) because it must of necessity manage its own affairs, and it will naturally do this by a majority vote. Then when by spiritual instinct it seeks fellowship it finds this with the aid and guidance which fellowship implies, in our body, and begins to write itself Congregational with a capital C. The one of which I am speaking inherits thus, its fine, large lot, with a roomy, but now insufficient meeting house and a parsonage upon it. Neither of these buildings occupies that portion of the lot at which the streets corner. That lies vacant, large enough for the building that is to be (is soon to be I want to add) after the erection of which the present structure can easily be transformed into an admirable parish house, thus giving the "spiritual house built of living stones" a chance to expand, to do the work without hindrance and to make itself a still greater power in that community for truth and righteousness and God than it is now or ever has been.

No one need tell me now what or where Corona is. The recollection of the ride among its wide-reaching, fruit-laden, beautiful lemon groves, to which our genial brother Ferris treated me; the cordially extended hospitality, the inspiring audience, the kind and helpful responses, will abide in memory forever, and unless Bro. Ferris really wants me to come he had better be careful how he extends to me another invitation.

Vacations.

I have been guilty of heresy during all my ministry about the matter of ministerial vacations. I have taken them two or three times in the course of fifty-five years, but only when they were plainly necessary. It is said that Americans eat, not because they are hungry, but for fear that they may become so. And this, I think, is the orthodox doctrine about vacations—take them before you need them, for fear that you may need them. To this I have refused to accede; and sometimes, when brethren have started out on their preventive vacations well and have returned sick and disabled, I have been cruel enough silently to laugh at them "in my sleeve." Tnree days in the San Joaquin valley—days in which old Sol was doing his hottest best to ripen peaches and develop grapes, have partially healed my heresy. It has inspired me witu a fresh admiration for the man and woman that can stand by and keep the work going, and a fresh charity for those who flee to the coast for comfort. Such utter physical and mental collapses as these three days have induced in me will close my lips forever from criticism of the orthodox vacation doctrine for the pastors and the flocks in this region. To preach to half an audience with large charity in your heart for such as did not come, and pity for those that did; to ride three miles or more with a sense of being roasted all along the way, only to find that every one of your expected hearers thought it wise and right to stay at home, and to find yourself so languid that you are glad they did not come—all this has been hard on my pet heresy.

Rev. C. N. Queen Goes East.

I hardly know how to express my grief and disappointment in finding that this beloved brother, whose work in Ventura and his still larger and more fruitful work in Fresno has led me to prize him greatly, is about to return eastward and enter again into the fellowship of the United Brethren. He has been invited to York, Nebraska, where is situated one of the colleges of the United Brethren Church. His reason is that thus he can give to all his children advantages such as his oldest son has found at Claremont, but which a pastor's salary will not admit of his giving to the others, except through this door providentially opened, just in the nick of time. He leaves the church in Fresno incomparably better and better off than when his ministry here began. It is a church over which I was called to watch from a distance with no little care in the days of its infancy; a church which for that reason has been specially dear to me. May the good Shepherd send them speedily another pastor after his own heart who will feed them with knowledge and understanding! W. C. P.

NINE WAYS TO PROMOTE TOTAL ABSTINENCE.

(Christian Endeavor Topic for July 19, 1908.

Albert W. Palmer.

1. Personal Practice. This is the simplest and most fundamental way. If total abstinence is on the whole desirable for human welfare, then I will begin with myself.

2. The Pledge. Signing the pledge was the great weapon of John B. Gough and his contemporaries, and it still has its value, especially in an effort to reform, though I believe children should be so trained that any formal pledge signing would be as superfluous as signing a pledge not to steal.

3. Scientific Instruction. Our public schools can help by simply giving children information which is their due. Every boy has a right to know that to be a drunkard means to have a weak heart, a befuddled brain, and to be a poor "risk" with the Life Insurance Companies.

4. No "Stick" in Punch. One of the growing evils of our wealthy and fashionable social circles is the custom of providing guests with punch with a strong "stick" in it. I have it on the authority of one of the proprietors of a fashionable dancing school in one of our coast cities that this evil is increasing even among families which stand high in social and religious circles. This school owns a beautiful hall which is rented for parties, but it requires a constant battle to enforce the rule of no intoxicants in the punch.

5: Close the Saloon. It is a commonplace with us all that the saloon with its custom of treating is one of the greatest obstacles to total abstinence. The fight the Anti-Saloon League is making throughout California to secure a law by which no license can be granted for a saloon in any precinct unless at the last election a majority vote in that precinct was cast for license is a fight which deserves our hearty support and cooperation. The generally prevalent system of requiring a public signed protest against a liquor license is, in effect, a denial of the right to a secret ballot on this most important question.

6. Better Amusements. It is not enough to close the saloon, we must meet its competition. In the city of Alameda, I am informed, the Public Library is closed on Sundays and the saloons are wide open! How is it in your town? What opportunities are there for young men to read or play games or meet for social intercourse or have a good time outside of the saloon?

7. Better Economic Conditions. The Temperance orators have long been telling us that men are poor because they drink. There is also truth in the reverse statement: men often drink because they are poor. Many a man gets the habit of drinking because he is out of work, because is discouraged, because improper or insufficient food has left a craving that he vainly tries ot satisfy with drink. Every effort of organized labor to secure a living wage, shorter hours and better treatment for working men, every effort of labor unions or of employers or of the government to stimulate habits of thrift and saving and to provide employment for the unemployed are promotive of sobriety and temperance to a vastly larger degree than we are apt to imagine.

8. The Employer's Opportunity. The largest wholesale dry goods house in California, since Jan. 1, 1908, demands total abstinence on the part of its employees according to a statement recently made in Oakland by President Jordan. This week the Oakland Traction Company has issued a circular to its employees form which I quote just these few words: "We don't want your brain fuddled with liquor, dulled from late hours and loss of sleep, or dreamy from the study of dope sheets . . . . Good railroading requires a clear thinking brain and an active alert body. If you are in dead earnest about railroading the way we want it done, do it now. Get out of the kicking, gambling, boozing class and get out now. It's up to you."

9. A Vital Religious Outlook on Lift. After all there is something in what R. J. Campbell tells us in his "New Theology": "The man who got drunk last night and gratified his lower nature in that delirious hour would be surprised if you were to tell him, when you see the result, that he was really seeking God, but so it is." What do I mean? Just this: The passion for drink is, in part, a passion to be lifted out of and above the petty cares and worries of daily life, and, in so far as this is true, is a passion that can find real satisfaction only in communion and love of God. Religion is the only thing that can do what men blindly imagine whiskey can do, that is bring joy and peace and happiness in the time of trouble and perplexity.

"MINISTERIAL SUPPLY AND DEMAND."

A Paper by the Rev. William M. Proctor at the Meeting of the Eastern Washington Association.

For the past fifteen years the number of men studying for the ministry has been rapidly declining. It is hardly necessary to support this statement with proof, as the facts are so self-evident, but it may be that the extent of the decline in attendance at theological seminaries is not generally known. In order, therefore, to show the need more clearly let us take a look for a moment at the facts.

In Germany, between 1888 and 1906, the number of theological students declined from 4,799 to 2,123, being a decline of 2,676, or 53 per cent, although the population had greatly increased in the same period.

In 1890 there were 6,029 students in all the theological seminaries in America. In 1905 there were only 5,099 (a decrease of 930) or 15.3 per cent.

America has not suffered to the same extent as has Germany in this regard, Germany having lost 53 per cent of her ministerial candidates, while America has only lost 15.3 per cent of hers. Taking all the denominations together this percentage of loss does not seem to be so very great or to present such a serious problem, and it would not if the loss were evenly distributed among them. But when one denomination, eleventh or twelfth in point of numbers, contributes 28.4 per cent of the total decrease, it is apparent that the question is to that denomination a momentous one.

It may be a matter of surprise to you to know that the Congregational denomination occupies the unenviable distinction of having suffered more than any other in the falling off of its ministerial candidates. But that such is the case has been made apparent by a study of the catalogues of thirteen leading theological seminaries, seven of which were Congregational, for the ten-year period, 1892 to 1901.

In the year 1892 there were 1,557 students attending these seminaries. In 1901 there were 1,095—a loss of 462 in the ten years, or 29.2 per cent.

The six non-Congregational seminaries showed an attendance in 1892 of 938 and in 1901 of 732, a loss of 206, or 21.9 per cent.

The seven Congregational seminaries had in 1892 an attendance of 619. In 1901 there were but 364, a loss of 255 in ten years, or 41.2 per cent.

Here, then, is the situation: Loss of theological students by all denominations, 15 per cent; loss of six leading seminaries, mostly Presbyterian and Methodist, 21.9 per cent; loss of seven Congregational seminaries, 41.2 per cent, being 28.4 per cent of total loss suffered by all the denominations for a period of ten years.

We have suffered with all on account of the general unrest theologically and the turning of a great many young

men into other lines of Christian work, such as the Y. M. C. A. and social settlement work; but apparently there must be special reasons to account for the fact that while the general decline has been only 15 per cent, the decline Congregationally has been 41.2 per cent.

There are three causes operating to bring about this result, which, although they apply to other denominations in a measure, are peculiarly disastrous to Congregationalism because of its polity and traditions. The tnree are: "Duplication of work," "Inadequate salaries," and "The failure of our colleges to turn young men to the ministry."

The first of these, "Duplication of Work," is perhaps the most potent agency in deterring young men from entering the ministry.

In a recent address on this subject, Bishop Potter of New York said that the message of the Spirit to the seven churches which are struggling along in the little village of Sleepy Hollow would be: "Six of you come up hither." In those few words he touched the sorest spot on the body of Protestantism today, i. e., the disastrous effort to make seven churches grow where only one is needed.

Dr. Cortland Myers says: "Nearly every town and city in America is burdened with too many churches and too little church life and light. Poor buildings, poor preaching, poor music, poor everything, little or no influence in the community, and making of religion almost a farce and a mockery. These almost useless churches struggle with one another for life, and the outside world hardly knows that they exist. A poor church, standing on every corner in the average village and not enough people in all of them once a week to fill one."

We would like to be able to say that this picture of Dr. Myers is very much overdrawn, but alas, we know from sad experience that it is only too true. In Adams county, Ritzville with 2,000 people has 9 churches; Lind with 1,200 inhabitants has 5 churches; Cunningham with 50 to 200 people all told has 2 church buildings. Hardly a minister here but can tell the same story.

In what way does this multiplication of churches affect the supply of ministers? It would seem that the more churches the more ministers; the larger the demand, the greater the supply. Not so. The multiplication of churches, with its consequent overlapping of work and petty competition, drives strong men away from the ministry.

Listen to the words of a young pastor who writes from Colorado: "I live in a town with a population of 800 or 900 people where there are five churches and as many resident pastors. One man could do all the work with success. As it is, five do it poorly. Preachers are stepping on each other's heels and people are laughing at the sight."

Continuing, he says: "Young men are taking notice of this and are saying: "Preachers are too thick already."; and it is a fact that they are too thick in some places. I myself started out with the idea that in some corner of the world I was needed. I took life seriously. I wanted to do my share of the world's work and find my reward in the consciousness that I was doing something worth while. That was my ambition when I entered the ministry, but today here I am helping four men do one man's work. One man with fair aim ought to be able to knock one persimmon. Two men at the same task might expose themselves to the ridicule of the passers-by. At any rate, they would be charged with economic waste."

These are not the words of a dyspeptic pessimist. They are the words of a hopeful young minister who sees clearly and is bold enough to speak out against a condition which is undermining the strength of our American churches. The situation was brought home to me very forcibly the other day by the remark of a boy. Our Castle of the Knights of King Arthur were discussing the possibility of securing a room for a gymnasium. There is nothing of the kind in the town. One boy remarked: "Why can't the churches go together and build a gymnasium?" One of his companions replied contemptuously: "Huh! They can't. They haven't got time. They spend all their time fighting among themselves." What an indictment of our wasteful methods! Nine church buildings and among them all not a place where a young man can go to spend a week day evening. Everyone of them struggling so hard to keep alive that there is no time, or energy left for investment in the young manhood of the town. With such an object lesson before them what appeal can a minister make to his boys that will convince them that they are needed and will find a field of rewarding service in the ministry?

Duplication of work is particularly baneful in its effects upon Congregational churches. As we are all aware, Congregationalism, because of its tolerant attitude toward other denominations and its liberal construction of doctrinal points, has been especially acceptable in the new towns of the West as a solvent of all creeds and all kinds of church polity. It very often happens that a Congregational church is the first and only church in these new and growing communities. For a few years all goes well. The church is prosperous, selfsupporting, or if not, is at any rate ministering to a real need in the community, and the pastor is satfied that he has a work to do. By and by, however, other churches begin to push in, and the Congregational minister finds that the people who have made up his membership are still loyal to their old denominations, and as soon as a church of their creed comes in they withdraw and join it. This means that the Congregational minister must either become an ardent sectarian, and chase every newcomer as a hound chases a rabbit, until he rounds him up in his church, or find himself without a constituency, preaching to a woodyard.

He is handicapped in such a contest by his entire training and attitude of mind. He has been taught to consider his denomination as secondary—a means to an end; the Kingdom of God as primary—the end to be striven for with might and main. Most of his competitors in the field have been trained to an intense denominational loyalty. They enter the arena with an esprit de corps in some instances little short of frenzy.

Then, too, since independence is the watchword of Congregationalism, our church members lack denominational consciousness. If the minister is not just to their liking they do not hesitate to stay at home or go to some other church and withdraw their support. Individualism runs riot and plays havoc with team work; results in empty pews and incidentally drives a great many promising young Congregational ministers into the professions, onto farms or into business.

The second cause for the scarcity of ministerial timber that I want to bring before you is, "inadequate salaries." It will doubtless be said that any man who is kept out of the ministry because the financial rewards are small is not much of a loss at best. True; but the fact is, it costs money to live and bring up a family. A celibate clergy is out of the question. The matter of at least a competency, therefore, is of vital importance to any young man when choosing his life work, whether it be the ministry or something else.

There seems to be a vague impression abroad that Congregational ministers are especially well paid. If they are it must be hard picking for the ministers o f denominations which pay poorer salaries, if the year book statistics mean anything.

Secretary Anderson, who compiles the year book, gives the average annual salaries of Congregational ministers at $821 per year. This would be at the rate of $68.45 per month, or $2.65 per working day, the wages of an Irish section boss on a railroad. In order to be capable of earning such a munificent salary a man must be a high school, college and seminary graduate, giving eleven years of his life to special training. General averages, however, have little meaning. One minister receives a salary of $600 a year. Another in the same town, it may be, receives $6,000. But the one who receives the $600 is not able to buy any more beef and potatoes because his neighbor receives ten times as much salary as he does.

In making a careful study of the year book I discovered the following scale of salaries:

Churches paying $1,000 or over	1,429
900 or over	259
800 or over	323
700 or over	388
600 or over	536
500 or over	338
400 or over	247
300 or over	309
200 or over	303
100 or over	303
Less	233
No report	1,250
Total churches examined	5,918

An examination of this table reveals the fact that there are 2,657 Congregational churches which pay salaries ranging from $700 a year to less than $100 a year. Add to this the 1,250 which report no salary at all, either because their clerks are too lazy to send in reports or because the churches themselves are dead, and we have a total of 3,907 churches reporting annual salaries of $700 or less. In other words, 66 per cent of our churches pay less than the so-called average salary.

There are 2,011 churches which pay $800 or over, being only 34 per cent of the total number of churches examined.

There are about 2,000 Congregational churches which have parsonages, some of them free; some of them rented by the pastor. As a parsonage rent free is worth from $100 to $300 a year to a minister, and as a majority of parsonages are owned by churches paying small salaries, it is safe to assume that 1,000 more churches could be added to the list of those that pay their ministers $800 a year or more. That would raise the percentage of churches paying $800 or more to about 50 per cent, and that, I believe, is as high as it can possibly be made to go.

Here is a resume of the above figures: 1,479, or 25 per cent of our ministers, receive $1,000 or over; another 25 per cent, giving credit on salaries for parsonage rents, receive $800 or over, and 50 per cent receive less than $800 per year.

A spirited controversy is being conducted by writers in the Ladies Home Journal, as to whether it is possible to live and bring up a family in comfort on $1800 a year, and many are the schemes that have ben proposed for accomplishing this apparently impossible feat. Perhaps some light might be thrown on the subject if the 75 per cent of Congregational ministers who are living, bringing up families and sending sons and daughters to college, buying books and attending annual meetings on less than $100 a year, were to offer suggestions as to how they actually do it. With them it is not a theory but a condition.

The wonder is not that there are so few men entering the ministry, but that there are so many who resist the allurements of business and remunerative professional life to remain in it, in spite of its financial hardships and discouragements.

That meagre support does deter men from entering the Congregational ministry can, I think, be easily shown. Congregational young men are not mercenary above all others by any means. But we require of them a more expensive training. It is very difficult, or used to be, for a man who had not attended both college and seminary in full course to secure ordination at the hands of a Congregational council. It costs money to go through college and seminary, and tastes are cultivated there which to minister to means a higher scale of living. It is evident from the foregoing figures that at least fifty per cent of our ministers do not receive sufficient salaries to enable them to eke out more than a bare existence.

It is altogether probable that other denominations pay their ministers even less than we do, but they do not require so much of them in the way of expensive preparation. Take a concrete instance. One of the churches in the town where I serve has ordained two young men on graduation from the high school. One of them was called right away to a pulpit in a Washington town where he receives a salary equal to or better than the salary received by the Congregational minister, who is a college and seminary man. The other went East to a seminary of his church, and returned after a year ready for his life work. He has just had a call to a church where he receives a salary better than the average Congregational minister after seven years of special preparation in college and seminary.

These things cannot help but have an influence upon the young men thinking of entering the ministry. It is not such an easy matter to decide to give up all thought of ever having a permanent home of one's own, especially when the openings for the men who possesses the moral character that the minister ought to possess are so many and so rewarding in other lines of work. A great many such young men give up the ministry with the thought that as consecrated business men they can do more for the advancement of the kingdom of God, and in many instances they are right.

The third factor, of which I wish to speak in accounting for the diminished supply of Congregational ministers is, "The Failure of our Colleges to Turn and Hold Young Men for the Ministry."

An editorial appeared not long ago in the Congregationalist to this effect: "A preacher at a large American University lately invited any students who desired to do so to meet him in private conference. Of eighteen men, from the Junior and Senior classes, who sought his counsel, fourteen told him they had come from their homes to the University with the purpose to enter the ministry, but had since given up their intention." The same experience might be had in almost any of our Congregational colleges, (that is if we will be allowed to call them Congregational any more; they are now broadly Christian you know). Take Whitman College, with which the writer is personally familiar. Out of thirteen graduating classes, from and including the class of 1895 to the class of 1907, there have only been four men, to my knowledge, who have graduated from Congregational seminaries, and only three of these are now serving churches. Yet in that time we could name at least twenty who entered with the intention of studying for the Congregational ministry, a leakage of 75 per cent.

During the college year 1906-7 there were 21,650 students enrolled in the institutions founded, maintained and supported by Congregationalists. In our seven Congregational seminaries for that year there were 84 men from these same institutions. Less than four-tenths of one per cent. The percentage used to be from five to ten per cent of the graduates from these colleges entering the Congregational ministry.

We sympathize most heartily with the desire of our colleges to be known as broadly Christian, rather than secsectarian, in order to come under the provisions of Mr. Carnegie's generous Foundation, but the fact remains that they owe their start in life to the Congregational denomination. From its open-handed sons and daughters have they secured their endowments; from the mininstry have they drawn their ablest presidents and educators. To their halls have been sent the brightest and best youth from the Congregational families of the land, hundreds of them with the parental prayer that they might, during their college course give themselves completely to the work of the Master.

If then our colleges, as the facts above stated would indicate, are not only not able to turn men toward the ministry, but are not even able to hold to their purpose those who come to them with the ministry uppermost in their hearts, they are proving delinquent in their duty to the churches. The church today needs more trained leaders and to her colleges she has a right to look for them.

Other denominations keep their ministerial ranks full by sending their young enthusiastis, with the fire of new zeal for the Master burning in their breasts, directly into the churches to preach, and it is a fact worthy of note that some of our most brilliant preachers are men who came to us from other denominations,—men who began to preach before they were twenty years old.

How many of our young men, just as full of zeal and with just as much promise of great usefulness, cool off, lose their enthusiasm and drop out entirely in the educating process! Apparently Congregationalism must do one of two things. Either send the boys direct from the high schools to the seminaries, or see that influences are placed around them in college that will strengthen, rather than weaken their purpose to give themselves to the ministry.

The latter plan of course is more in accordance with the Congregational ideals, and is already being successfully tried in a number of our colleges. Iowa College, at Grinnell, has established the Chair of Applied Christianity, with Dr. Edward A. Steiner in charge. In the four years since he assumed his duties Dr. Steiner has been remarkably successful in turning young men into the Christian ministry. In fact it is well within the truth to state that no other college of like size, founded by Congregationalists, has so many young men preparing for the ministry.

Is there not a suggestion in this successful experiment of Iowa College, for our other colleges throughout the land? Could they show their appreciation for what the

church has done and is doing for them in a more practical way than by establishing Chairs of Applied Christianity and manning them with strong, attractive personalities like Dr. Steiner?

I have devoted my time in this paper to a discussion of the causes of the decline in attendance upon Congregational seminaries, because I do not believe that any campaign for recruits will have a great measure of success which does not take these facts into account. An intelligent and systematic campaign to increase the number of our ministers ought to be undertaken. But as a preliminary step we ought as a denomination to undertake the remedy of the evils which today are keeping young men out of the ministry.

Among the Churches.

CALIFORNIA.

Santa Cruz.—Fourteen persons were added to the membership at the communion service, Sunday; nine on confession.

San Francisco, Bethlehem.—The Rev. O. L. Corbin and family are spending their vacation at Saratoga Springs, where they expect to remain till August 1st.

Tulare.—Four new members were received by letter at the communion July 5th, making fourteen additions to the membership of this church since January 1st.

Compton.—The Rev. William Haresnape gave the baccalaureate sermon for the high school at Fullerton, the address to the grammar school class at Buena Park and the Fourth of July address at Compton.

San Lorenzo.—The Junior Endeavor Brass Band was in attendance at the Christian Endeavor Convention in Sacramento and had prominent pplace in the exercises. It carcarried off the banner for highest percentage of attendance.

Los Angeles.—The Rev. T. M. Schafle of Pico Heights will return from the East, where he has been for the past six weeks. His work has been cared for by various pastors. Rev. Lloyd Jenkins preached last Sunday morning and C. S. Billings at the evening service.

Pasadena First.—Six were received into fellowship July 5th, two being on confession. During July the pastor, Dr. Meredith, will be absent on his vacation for several weeks but expects to remain in California. For the summer months the evening service will be held at 6:15, being a social vesper service with different leaders.

Fitchburg.—Nine persons united with the church last Sunday, eight of the number coming in on confession. This makes forty-four during the first six months of the pastorate of the Rev. E. E. Flint. A mission Sunday-school has been organized in a near-by section. Any church or school having chairs to spare is asked to communicate with Mr. Flint.

Hawthorne.—Hawthorne Church is in a very prosperous condition and is doing fine work under the care of Rev. Mr. Davenport. The church has just received a communion set, a gift from the Plymouth Church of Los Angeles, and Sunday they held their communion, using the communion set for the first time. The community is recovering somewhat from the financial depression and a few new houses are seen here and there and a general spirit of hopefulness prevails.

San Jacinto.—The San Jacinto church is fortunate to have a mission band developing among its boys and girls. They opened their missionary box and had $1.17 saved for missionary work. One wrote that he earned his part by picking strawberries; another wrote that he earned "his money by tending chickens while mother was gone," and still another that he made his mite by picking strawberries. It is a good thing to see the children add to their faith the virtue of giving—and gives one to feel that the church will not perish from the earth but is safe in the hands of the consecrated boys and girls.

Los Angeles, First.—Dr. Wm. Horace Day is preaching patriotic sermons in July—a good thing to do just now in these days of political activities. Sunday morning his subject was: "A Declaration of Independence." In the evening he gave a stereopticon illustration on John Huss, Preacher of Liberty." On July 12th he will preach on "The Pilgrim Spirit,' and in the evening will give an illustrated sermon on "Savonarola." Dr. Day is bearing the burden of the work alone these days, as his father, with Mrs. Day, are taking their vacation, spending it at Forest Home, a new resort in the mountains near Riverside, where many Congregationalists are gathering for rest and outdoor enjoyment.

Los Angeles, Vernon.—The Vernon Church enjoyed a great treat Sunday evening in the address of Judge Waldo M. York on the subject of "God in American Government." Judge York had the inspiration of a crowded house and the crowded house the inspiration of a fine and stirring address. Vernon Congregational Church exists to do good, and on Sunday, July 22nd, the young people will take charge of the service at the Seaman's Bethel at San Pedro. In athletic sports the Baraca boys of Vernon Church are first in basket ball, baseball and track work—only being defeated in the tennis games. Vernon has a fine Sunday-school and is doing an all-round work for her young people.

Chula Vista.—Children's Day will be long remembered by those who participated in its service. Six little ones were baptized. The pastor preached to the children, emphasizing the value of a knowledge of the Bible. But the truth known must become a part of the life. The children of the Sunday-school gave a program of rare excellence, for which they had been thoroughly trained by Mrs. F. Howe, teacher of a large intermediate class. The pastor gave cards to all children present. A collection for the Sunday-school and P. S. was taken. The Bonita Sunday-school, also under the care of the pastor at Chula Vista, had interesting exercises on Children's Day. The superintendent told them he was always disapppointed in them—they did so much better than he expected they would. The collection here was six dollars for mission Sunday-school work. Superintendent Case visited the school a few weeks before and interested them in his wide field.

WASHINGTON.

Port Angeles.—The Rev. A. L. Loder, who has had charge of the work in Port Angeles for several months, has resigned and has returned East.

OREGON LETTER.

By George H. Himes.

On the 2d of this month the preliminary work on an improvement to cost about $7,000 was begun by Hassalo

Congregational Church of this city. This improvement will consist of an addition to the present church edifice seventy-one feet long, thirty feet wide and two stories high, also a radical change in the front of the church. On the first floor of this annex will be placed a gymnasium, with lockers and shower baths, and on the upper floor there will be fourteen class rooms for the use of the Sunday-school. Rev. Paul Rader, the pastor, firmly believes in making special arrangements for interesting young people in the work of the church, and as one of the means in so doing is persuaded that the proper encouragement of athletics forms no small part. The money for the new enterprise has all been subscribed, largely through the effective agency of an enthusiastic Men's Club.

The annual Northwest Conference of the Young Women's Christian Associations closed its session for this year at Seaside, Oregon, on June 28th. This is considered the best gathering of the kind yet held—certainly, it has been the largest, as the attendance this year was one hundred and seventy-five against one hundred and forty last year. Ninety-eight were students from colleges, normal and high schools. Thirty-two Associations were represented, ranging from Bellingham, Washington, to Ashland, Oregon. The Secretary of the Northwest Conference, Miss Frances Gage, who spent a number of years in foreign mission work, is greatly encouraged over the bright prospects for useful and effective Christian work by the conference. Rev. F. J. Van Horne, of Seattle, and Rev. Raymond C. Brooks, of Oakland, Cal., were among the most effective speakers at the conference. Mrs. Brooks rendered excellent service as a vocalist.

Rev. Asa B. Snider, who was recently called to the pastorate of the Beaverton Church, was given a cordial reception during the past week, more than one hundred of his parishioners and friends being in attendance. Addresses were made by the pastor of the Methodist Churuch, Rev. Arthur J. Folsom, Superintendent C. H. M. S., and Mr. Snider. He was an alumnus of Pacific University, belonging to the class of 1891.

Communion service was held in the Portland First Church today, and eight new members united with the church, six on confession of faith and two by letter, and one infant baptism. Dr. Dyott's method of conducting the communion service is unusually impressive.

At the recent state election on June 1st, on Oregon, many of the counties went "dry," thanks to the effective work of the Anti-Saloon League, under the efficient superintendence of Rev. J. R. Knodell. He is denounced in many quarters as a "hireling," as "interfering with business," etc.,and dire predictions are being made by those hand in glove with the Liquor interests, that the state is bound to go to the "bow-wows," whatever that may mean. It is probably true that the liquor business is in process of being severely "pinched," but if the testimony of close observers is worth anything, there is no doubt watever that the general business of the country will be greatly improved. A personal friend of the writer, who has opposed local option for years, and who voted for the retention of the saloon in a Willamette valley town two years ago, voted "dry" this year on the ground that since his town went dry two years ago for the first time, business had increased as never before, and the past two years had been the most prosperous in its history—not a house for rent, notwithstaning the fact that more houses had been erected than ever before in the same time and people were living in tents, finding the place a good one to get work in. This statement was confirmed by the principal banker of this town—himself a descendant of a pioneer German family in which the use of beer had been the custom from time immemorial.

The fact is, liquor selling is an injury to business instead of a benefit, besides being harmful in every sense of the word. And this is the basis of the present movement against the sale of intoxicants all over the United States. The business argument is stronger than the moral argument, with many.

Portland, July 5, 1908.

A RECOGNITION COUNCIL.

On Tuesday, June 30th, a Recognition Council convened with the Logan Heights Church of San Diego for inducting into this pastorate Rev. Stephen G. Emerson, who has recently closed a nine years service in Pasadena.

The churches composing the Council were Chula Vista. La Mesa, Lemon Grove, La Jolla, National City, San Diego First, and Lake Avenue, Pasadena.

The council organized by electing Rev. B. F. Boller as Moderator and Deacon O. M. Brown as Scribe.

In the very interesting statement given by the candidate it appears that Mr. Emerson has labored eighteen years in three or four California pastorates, preceded by his graduation at Dartmouth College, and the Pacific Theological Seminary. His service with the Lake Avenue Pasadena Church comprised nine very fruitful years.

The testimony of Deacon Brown of Pasadena indicated a very loving regard entertained by the Lake Avenue Church for Mr. and Mrs. Emerson.

At the evening service the moderator reported a unanimous action of the council in proceeding to the recognition service.

The scriptures were read by Rev. N. N. Barmose, and prayer was offered by Rev. E. E. P. Abbott, the retiring pastor. Secretary John L. Maile gave the address to the pastor. Mr. George W. Marston extended the cordial greetings of the First Church of San Diego. Rev. O. F. Tracy extended a very appreciative hand of fellowship, and Rev. E. E. P. Abbott responded for the church. Excellent music was rendered by the choir.

An elegant repast was served at the home of Mrs. Dexter.

This church is enthusiastic over the acquisition of their new minister and his family.

The prospects are excellent for enlarging and the building of a larger house of worship.

The Lake Avenue Church calls to its service as successor to Mr. Emerson the Rev. James H. Lash of Rialto. He is a graduate of Hillsdale College and Union Seminary of New York. After arriving at Rialto Mr. Lash was in request for the chair of Greek in the Drury College. He prefers a pastorate in this south land, and begins with the Lake Avenue Church on July 15th.

The outlook for these two churches is highly encouraging.

The nation's worst enemy may be itself; its best defense is its righteousness and humility.

Genuine patriotism sees and acknowledges the faults of our native land and honestly seeks the remedy.

Without labor there is no arriving at rest, nor without fighting can the victory be reached.—Thomas a Kempis.

THE HOME

A PUZZLE.

It has always been a puzzle to me
What sailors sow when they plow the sea.
Does coffee go with the roll of a drum?
And why is a speaking likeness dumb?
What was it that made the window blind?
Whose picture is put in a frame of mind?
When a storm is brewing, what does it brew?
Does the foot of a mountain wear a shoe?
How long does it take to hatch a plot?
Has a school of herring a tutor or not?
Have you ever perused a volume of smoke?
Can butter be made from the cream of a joke?
Who is it fixes the teeth of a gale?
To a king who reigns why shout "O hail!"
With a powder puff is one's mind made up?
Does a saucer go with a misery cup?
Can you fasten a door with a lock of hair?
Did a bitter wind ever bite you, and where?
Who is it that paints the signs of the times?
Does the moon change her quarters for nickels and dimes?
What tune do you play on the feelings, pray?
And who is it mends the break of day?
And say—I'll admit this is quite absurd—
When you drop a remark, do you break your word?
Can a rope be made out of ocean strands?
Have the silent midnight watches hands?
Can you cut a log with a wise old saw?
Does the cup that cheers cry, "Hip, hurrah?"
Can money be tight when change is loose?
Now what in the name of thunder's the use
Of going through college and taking degrees
When we're posed by such plain little problems as these?

FIRST LESSONS IN SHOPPING.

Different mothers have different ideas as to the age when children should begin to have a voice in the selection of their clothes. Some follow much longer than others the plan of bringing home the little frocks and coats themselves and taking for granted the child's satisfaction in them. Dress being admitedly a subject far too absorbing—to the average feminine mind, at least—it is probably wisest to prolong as late as possible the period of happy indifference to it. But whenever the child does begin to share the pleasures of the shopping expedition, it can be taught to appreciate its responsibilities.

Plainly one of the very first lessons for the little shopper to learn is that of prudence and economy. The article to be bought should be thoroughly discussed before leaving home, not merely for the sake of saving our time and the clerk's, but because forewarned is forearmed. If it is a hat, what dresses besides the one worn today shall we want to wear it with? Have we an old one that will save it, or must it be ready to go out under an umbrella tomorrow? What use shall we want to make of it another season? Shall we be content to wear it for "best" next year, or must we consider, when we choose it, whether it will make a suitable school hat by and by? How much can father afford to have us spend for it?

Fortified on all these points—which seem too obvious to be worth mentioning, but which certainly do escape the attention of many shoppers of a larger growth, unless our eyes deceive us—the little maid will not set her heart too firmly on the first gay combination of ribbon and flowers that the plausible sales-woman places on her pretty head, but will listen with as much resignation as one can ask from her years to mother's doubts about fitness and durability, and will come home with the seed-thought planted in her mind that liking a thing is not always a sufficient reason for buying it.

As to cost, it will ease the situation perceptibly if two garments can be bought in one day and a sum fixed to cover the total, but the line of division between the two left uncertain—more for the hat, then less for the shoes. but not any more, if we want to feel really proud and happy when we display them to dear papa, for the two together. But even with this comforting factor of flexibility introduced, the cruel fact will still remain, and sooner or later youth must learn it as middle-age has, that some articles repay lavish investment better than others—leather, for example, better than artificial flowers.

But utility need not be the sole consideration. If mother has tact, and patience, and good taste of her own, these shopping expeditions may really be made to cultivate the perception of beauty in color and line and workmanship, decidedly a higher attainment and better worth childhood's effort than mere alertness of attention to the passing "style." Time is not wasted that is spent in loitering along counters where really artistic effects—be they in silk or gingham—are shown, and by happy chance one of the greatest lessons of all may be learned just here—that we may enjoy without possessing. Salesmen are often unexpectedly cordial to genuine admiration, even if it candidly avows that it cannot purchase. One mother and daughter will long remember the two chairs politely brought for them as they lingered to watch the rearranging of some choice rugs, and the restful ten minutes spent in seeing the beautiful fabrics lifted, one after another, from their pile and unfolded to their full size. Even those of us who live within easiest reach of picture stores and art exhibitions do not refresh ourselves with them as often as we mean to, and all these chance opportunities are worth improving.

Lessons in courtesy, too, are to be learned in the hurry and bustle of a shopping trip, and lessons in consideration of the rights of others, and even in truthfulness and honesty. The child must not see mother push her way too rudely into the elevator, nor comment disagreeably on the goods, displayed, nor bring back articles for exchange with a stain concealed that came in the trying-on at home.

Is shopping, after all, only a trivial matter, and do we seem to have wasted too many words on it? But the ability to spend money well was never more needed than now, for the individual, for the home and for society. Cheap transportation brings the temptations of the great stores within reach of a larger number of women every year. Every year the fashions seem more flaunting. Every year the number of women who are not ashamed to say that they always spend more than they meant to seems to increase. Every year, if the economists tell us rightly, the outlook is harder for the man who earns a moderate income. With money growing all the time easier to spend and harder to earn, surely mothers need not begrudge the time they give to teaching children its best use. If the ten odd years in which she and her daughter do their shop-

ping together make of the girl a woman the pocketbook of whose husband can safely be trusted to her, the mother may be proud indeed.—Lily Rice Foxcroft in The Interior.

WORRY.

This is the great disease of the age, killing its ten thousands, while the things we fear more, such as cancer and consumption, are not nearly so deadly in comparison, Worry, too, kills by inches, wrecks a man's life, makes him useless in the strife ere it releases him through the gates of death.

Look around: you all know those on whom worry has worked its worst, those helpless and shaken, whose stricken lives are the charge of some one else. Sad, very sad. Let us take warning while yet there is time. Our nerve centers will only stand so much strain, so much worry, whether this be of business or of home life. Wise people never let things reach this point of danger unless the tide of events is too strong for them.

Worry, the usual worry of life, is a habit to a very great extent. We get into the way of letting this or that worry us, needlessly in many cases. The beloved child is late from school; we sit and picture all the accidents of the streets, never thinking of the fascinations of a game of marbles or football. The husband's train is delayed; we work ourselves into a fever as we think of the things that do happen on the railway. Less even than these, we worry because meals are late, because our girls do not give us their full confidence, because our lads stay out a little too late.

Oh, there are a hundred things per hour to worry about if we'll give way to it and so pave the path for the overwhelming worry when it does come, which, bye the bye. may be never; instead of bracing ourselves up by expecting the best. It's wonderful how sons and daughters respond to a little wholesome trust. You know the proverb, "Care killed the cat," ay, in spite of its nine lives. We who have only one had best then be careful and have no truck with worry, not over little things at any rate.

Worry, too, is a lack of trust, isn't it?—Margaret, in Scottish American.

WHY WE TIRE EASILY.

Few people do work enough during the day to make them tired.

The fatigue generally comes from their taking such short breaths while engaged in their more-or-less absorbing toil, that their blood is not sufficiently oxygenized, and this produces thick blood, and "that tired feeling."

What is the reason that you can walk so far and so long, during your mountain vacation? After a little practice you can go from one hill to another and from one valley to another, and along great stretches of roads, without a fourth part of the fatigue that you would feel in the city, a few weeks before.

What is the reason that the long rides that you take through mountain regions, or along the shores of the free-breathed ocean, leave you, of the two, in rather a rested condition; or, if you are tired, give you a sweet restful sleep?

The answer to these questions is, no doubt—the air you get on the way. Lack of air is one of the great fatigue-producers.

For instance, you often "awaken tired" in the morning. Why?

Probably because you have sheltered yourself to such a terribly thorough degree, that the air had not enough chance to get at you, to do you much good. Then perhaps you have tucked your head down among the bed clothes, and thus shut off, to a great extent, what little air there was in the room.

Whatever you are doing, make it a part of your work, to take as long a breath each time, as you can. It will take you a long time to get into this habit, but it can be done. You will often find yourself neglecting it; but you are to start right in again every time you think of it; and sooner or later you will get the habit established—to your great benefit.

NEED OF SLEEP DURING SCHOOL LIFE.

Growing youths, like men, although to lesser extent, differ in their need of sleep. As a general rule, however, the lad at school between the ages of thirteen and sixteen requires nine to ten hours of sleep. The curriculum of schools now is extremely trying. Not only has the standard of education considerably advanced, but sports hold such a high position in all schools of note that the day is wholly taken up by physical and mental exercise of so strenuous a character that a sufficiency of sleep to recuperate exhausted nature is a **sine qua non** in the preservation of health. Dr. Dyke Acland recently read a paper in London on the matter, in which his conclusions were based on the forty great high-class schools of Great Britain, as well as on the four best schools of America. The results gathered by this inquiry showed that, though head masters, medical officers of schools, and physiologists were of the opinion that growing boys needed nine to ten hours of sleep, yet in many instances the time of quiet in the dormitories was considerably less than this. All four American schools reached the highest standard—nine and a-half to ten hours—while in many of the English schools the time for sleep was as little as eight to eight and a-half hours, and in a few cases even less, only two reaching the American standard. As remarked above, growing boys need a large amount of sleep, and when this is denied them, neither their bodies nor their minds can develop properly Our English contemporary points out that this lack of hours of rest falls most heavily on the clever boys, who, by reason of their ability, are raised to higher forms, in which the time given to school work is longer, and asks if this may not explain in some measure the disappointing mediocrity in later life of the boys who gave promise of brilliant capabilities.—Medical Record.

BE KIND.

If you are sighing for a lofty work,
  If great ambitions dominate your mind,
Just watch yourself and see you do not shirk
  The common little ways of being kind.

If you are dreaming of a future goal,
  When, crowned with glory, men shall own your power,
Be careful that you let no struggling soul
  Go by unaided in the present hour.

If you are moved to pity for the earth,
  And long to aid it, do not look so high,
You pass some poor, dumb creature faint with thirst,
  All life is equal in the eternal eye.

If you would help to make the wrong things right,
  Begin at home; there lies a lifetime's toil.
Weed your own garden fair for all men's sight,
  Before you plan to till another's soil.

—Ella Wheeler Wilcox.

Young People

THE BOY NEXT DOOR.

The boy next door was walking in the back yard. Norton spied him, and ran across the room.

"I'm going to get acquainted with him," he told his mother, as he rushed by her.

The boy next door had moved in two days before, but this was the first time Norton had had a chance to be neighborly.

In three minutes Norton was back in the house, his face dark and scowling.

"Nice boy he is!" was the indignant exclamation. "I climbed up on the fence, and said 'Hullo!' and he threw up his hand and wriggled it, and then I said, 'Come on over and play!' and he never answered a single word! Guess I shall run after boys that won't speak to me!"

"Perhaps he is bashful," Mrs. Wilcox said. "I'd try again if I were you."

"Well," Norton replied, "perhaps he is. I didn't think of that."

In the afternoon Norton came by the house as the boy next door was going in. Norton, said, "Hullo!" in a most friendly way; but at first the other did not notice him at all. Then he turned his head and waved a greeting.

"I thought he was going to be decent this time," Norton afterward told his mother; "but he just stood there like a dunce wriggling his hand, and never answered a word when I asked him if he was going to my school. I never saw such an impolite boy. I'm not going to speak to him another time. I don't want to stand there and talk to him just to be grinned at."

"It is certainly very strange," Mrs. Wilcox said. "I don't understand it."

After that Norton always walked straight past the boy next door with his head held high.

"I'm not going to be snubbed by him," he told his mates.

Thus it went on for nearly a week. Then a neighbor came in to visit with Mrs. Wilcox. Norton was in the room.

"I called on Mrs. Mansfield yesterday," said the neighbor. "She is a very pleasant woman. I think we shall all like her. And the boy Jasper is a sweet little fellow. You must get acquainted with him Norton. It is a pity he is deaf and dumb, isn't it? Oh, didn't you know it? Yes, he cannot hear a sound. His mother thinks he may be taught to talk, but he is not strong enough to go away to school yet. He could hear as well as anybody when he was little; but, just as he was beginning to talk, he had this dreadful sickness, and it left him totally deaf. So that ended his talking. He is very lonely, having had to leave his mates. They lived away up at the north end of the city. His mother says she has hopes he can get acquainted with the children around here, but of course they can't talk with him and it makes it bad. He talks fast enough with his fingers. Dear me; how he makes them fly!"

Mrs. Wilcox turned to where Norton had been sitting, but he was not there. After the visitor had gone, his mother found him crying.

"To think I should have been so mean to him?" Norton sobbed.

"But you didn't know," his mother said soothingly.

Norton started up, and brushed away his tears.

"I'm going straight over to see him!" he cried.

From that hour the two were fast friends, and in time Norton learned to "wriggle" his fingers almost as fast a Jasper himself.—Emma C. Dowd, in Sunday School Times.

We do not know what ripples of healing are set in motion, when we simply smile on each other.—Henry Drummond.

"O, there be million hearts accurst
Where no sweet love-bursts shine;
And there be million hearts athirst
For love's immortal wine.
This world is full of beauty
Like other worlds above
And did we do our duty
It might be full of love."

We are born for a higher destiny than that of earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.

—Bulwer-Lytton.

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